

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 150.

The Principles of Nature.

INDIVIDUALITY.

Individuality is the soul of independence, and, also, the essence of originality or genius. That which the world calls independence, viz., so much money that one need never render labor or service of his own, to any man, in order to procure labor and service from his fellows, is in fact the veriest dependence. It is dependence on the possession of money, dependence on the power of money, dependence on the whole world's faith in money. Actual independence is a sole prerogative of God; one which it is as absurd for men to claim or grasp at, as to claim the attribute of self-existence. The free manifestation of his individuality or peculiar genius is the only independence that is either possible or desirable to man; and it is because "the love of money"—this love of conventional claims to wealth, or service, or honor—strikes at the very root of this independence, that it is in very deed "the root of all evil." Man was endowed with individuality by God; it is his peculiar gift to me—that which distinguishes me from every other creature of his love—a gift without copy or parallel in the whole universe—a gift that binds every individual, every self, to God, and places him in a relationship peculiar and unique. It is not merely the stamp which distinguishes the printed soul from blank paper, but the umbilical cord that unites the soul to God, and through which it draws all its life and powers. To hide this gift is to hide one's manhood, to surrender its exercise, is to sever the soul from the fountain of life, and to drive it into the wilderness of shams, and lies, and excitements, after the mere affectation of life and happiness. To be independent is to be honest and sincere; to suppress one's individuality is to be a hypocrite and liar.

What I have said above will furnish the intelligent reader with a key to the whole mystery of human weakness and degradation; but it may be well to accompany it with a glance at the great antagonist of man's independence, viz., CONVENTIONALISM or FASHION. Every man likes to be in the fashion; every woman must be in the fashion, and give the air and stamp of fashion to her children if possible. I remember as the greatest of my childhood's troubles, the frequent injunctions I received to "be like folks," and to "act like other folks." How could I be any thing else than what I was? And then there were so many folks in the world, all acting differently, and often in direct opposition, that the idea of imitating them all at once was absurd; nor could I give satisfaction by mocking even the best of them one at a time. However well-meaning the injunction, I felt that I could not possibly conform to it, and always gave up in despair. I was much laughed at for my inability by others, and often wept over it myself, but could find no remedy. Thus it is that woman's affection and approbation, desire to please, is ever inciting her sweethearts, her husband, her child, to win social standing and applause, by suppressing their own untaught emotions and plagiarizing the air and manners of showy people; though no woman ever loved any thing in any man that was not strictly his own—an emanation from his own individuality—women can give their applause to borrowed graces, but never their hearts. The heart is always chilled the instant it comes in contact with any cheat.

The realm of "fashion" is, however, by no means confined to dress and manners; it includes every permanent sham—every make-believe that we adopt through external pressure, and keep up through fear of ridicule, or something worse, until it becomes a habit; whatsoever men "put on," whether it be outside courage, outside love, outside wisdom, or affected positiveness concerning some problem in religion, or politics, or morals, is of fashion; whatsoever springs from man spontaneously, and is but the outward manifestation of an interior perception, desire, or feeling, that is of individuality—of Nature—of truth. Fashion meddles quite as much with our opinions under the name of "orthodoxy," or of "democracy," or of "order," or of "freedom," or of "progress," etc. (it has as many names as dresses), as it does with our expressions of respect toward persons, or with our bows and attitudes. All its power is derived, primarily, from appeals to vanity and selfishness; but all who come under her sway become, like the fox that lost his tail in a trap, active agents for "roping in" the unsophisticated, and thus perpetuating the power whose slaves they are.

The great requirement of fashion is, that the individuality of each man, woman, and child should squeeze out of itself what it has not within itself; the net product of which operation is, sometimes, nothing visible; sometimes virtues born before their time, and sometimes swaggering pretensions and queer grimaces. But enough of fashion; let us return to its victim-principle, and, with a few more words concerning that, be done.

The exercise of individuality constitutes both sincerity and freedom. These virtues, like that of charity, are so entirely under individual guardianship, that extraneous help to sustain them in any soul is not only unnecessary, but polluting, and it may with truth be said that their only enemies are their friends.

I defy Greeley himself to strengthen any man's freedom or any woman's chastity by any other process than the negative one of letting it alone. Let each one of us, therefore, restrain his own meddling propensity, his own dogmatism, his own tyranny; let each of us exercise his own rights and mind his own business, and he will have done all that God requires of man. We shall then be free ourselves; and if any other should still lack freedom, he would only need to follow our example in order to become free also. Whoever makes a right use of the liberty he has, be it much or little, is sure to get more; and he who makes a bad use of it, should rather pray for its abridgment than for its increase.

For my own part, I am so much in favor of the mind-your-business principle, that I question the propriety of violating it by unsolicited interference with other men's thoughts, or votes, or acts, in any case whatever, without due warrant of law. Christ's injunction to "judge not," and to "be like little children," certainly seems to sanction and even to enjoin such abstinence. Little children cry, and laugh, and play, and act out all their individual feelings, without any effort to have their expressions of emotion echoed by those who feel differently. Why can't all our world-regulators, from Archbishop Hughes to Editor Greeley inclusive, do the same? But if they can't, and must have the driving of slaves they never reared or bought—if they must help Omnipotence to hold the reins of the universe—I can at least let them go on till they are tired, without fretting my soul about their doings. (See Psalm 37.) Yet I will take care not to forget that the real aim of much of the eloquence and all the bullying extant, so far as I have been able to make it out, is to pass off somebody's opinions, pretensions, or other wares, for more than they are intrinsically worth, upon such as are too lazy or too cowardly to do their own thinking and judging. (N. B. This remark is not intended to apply to information or advice given when asked for.)

That social harmony may exist without the help of Pope, or editor, or Empire Club, or electioneer, I had ocular proof in the days of my boyhood. My father then lived near an Indian village, where each man and woman planted as much ground as he or she chose, and gathered its produce, without overseer, and without care or wrangling. They hunted where they pleased, and each took what game he killed, without the help of game-keeper or game-laws. Our white neighbors had quarrels and law-suits; our Indian neighbors had no law-suits, and few, if any, quarrels. Each felt all the love and respect for any other that that other inspired, and nobody asked or wished him to feel or feign a bit more. Each spoke what he thought to such as desired to listen, and was at perfect liberty to keep silent in any company for a day together, if he had nothing to say. Their chiefs were men who levied no taxes or contributions, but gave the benefit of their counsel and leadership to those who sought it, without forcing it upon any. I can not, however, say much in favor of their cleanliness or their cookery, having once been forced to eschew even a cake of Indian sugar, in consequence of the dirt and deer's hair that it contained. They were not without other faults; I dare say; but I never heard of their roasting or excommunicating each other for any mere difference of opinion; nor of their sachems requiring all men to sound a single note in the creed-gamut, like a concert of bull-frogs, à la Tammany, under penalty of being outlawed and ineligible to office. They had no dancing-masters; yet, as all their motions from infancy were regulated by each individual's free will, they were remarkably easy and graceful. Their bodies and their souls were upright; they loved the Great Spirit, and worshiped him by fasts and dances; they loved their fellow-men according to their several degrees of excellence, and their own powers of discerning it; they loved their tribe and their little corn-crib villages; they loved the sky, and the woods, and the lakes, and the streams, and the green mountains. May God bless their self-reliant, copper-colored souls, and grant that I may live to see a community of my own race who shall be as generous, as honest, as free from evil speaking, lying, and dogmatism, as were these sons of the forest ere the subtle blight of civilization and its vices fell upon them! If our present money-system should fall under the ban of true men, and labor-notes, based upon individual integrity and industry should come into fashion, who knows but I may?

POLITICS.

P. S.—The nature of individuality should not be confounded with its perversions or mistakes. Though the parent of self-love, it is equally the foundation of every other human attribute.

It is essential to all harmony—music consisting in the harmonization of individual sounds. Man's great error lies in his tendency to set the nearest individuality (his own) above all others; in forgetting that he is but one in an infinite system of individualities, the distinctive traits and ideas of no one of whom can be crushed out, or degrade into bad counterfeits of his own, without marring the system of order whence he draws all his own life and happiness. If each man would make it his great life-aim to force himself only—never attempting to do more to any other than to draw him by his good affections—

would he but force himself into true place and harmony with all superior souls, and draw all his inferiors, according to his ability, into true harmony with himself, then would the king visible in her effects!

dom of Heaven be established, and the work that Christ began by his example would be accomplished over the whole earth.

FACTS FROM DR. CRAGIN.

GEORGETOWN, D. C., Feb., 1855.

FRIEND BRITTAN:

As facts are wanted, let me state what occurred to me at the rooms of Mrs. Coan, last August. I had arrived in New York early that morning, after an absence of four years, and having a little leisure before 4 p. m., when I was to leave for Worcester, I availed myself of the opportunity to see what might occur to me at some medium's. I called accordingly at Mrs. Coan's, whom I found alone, and did not introduce myself to her otherwise than as a stranger wishing to investigate the phenomena of Spiritualism. We were perfect strangers to each other, I merely knowing her as Mrs. Coan, and she knowing absolutely nothing at all of me. My object was to avail myself of my entire incognito to test the truth of Spiritualism still further for myself.

Now for the facts: I seated myself opposite to her at a round table some three or four feet in diameter. Taking a pencil, I wrote down several questions, which were answered by "yes" and "no" by quite distinct raps. No names were uttered or written. My mother and my wife claimed to be responding to me by the sounds, and to the latter I wrote this question, "Will you not communicate to me by writing?" This was immediately responded to by two raps, which mean, "I will try," and at once Mrs. Coan's hand became agitated, and taking a pencil and a sheet of paper, which she pushed along over the table toward me, she proceeded to write a communication in the following astonishing manner. She began at the right-hand corner of the bottom of the page, as to her; and dashing the pencil in almost lightning speed, she wrote thus from right to left and bottom-side up, toward the top of the page toward me, and signed the message thus written with my wife's own name, just as she used to sign her letters to me when in the flesh. The whole page was thus written before I could have written three lines. To the medium it was written from right to left, from the bottom of the page toward the top, and the whole was bottom side up, so that I, who sat opposite her, could read it. To me it was just right, to her it was all inverted. I was astonished and delighted; yet, after a moment, the thought occurred to me, "Why should my wife have written in such a singular manner? How and why should she learn to write thus in the Spirit-world?" I proposed my difficulty to Mrs. Coan; who solved them at once in the following simple and beautiful manner. The Spirit stood opposite her by my side, took hold of her (Mrs. C.'s) wrist with her Spirit-hand, and used her passive hand just as her hand held and guided the pencil. The invisible Spirit by my side was the real writer, and to her the writing was as it should be, to show you any day you please to call. What you will be so good as to give me is a rational, common sense, decent explanation of all the facts which I behold. Do not make me a liar nor yourself a simpleton. I wait patiently.

I really can not help believing, since I personally witnessed all the facts, that my wife is yet alive, with all her old identities of love, intelligence, and power—living and acting in a body analogous to the luminous ether, and, of course, invisible to my ordinary sight. Do I quite merit the suspicion of folly, or insanity, or diabolic wickedness in accepting this hypothesis? Tell me, "oh wise and modest science!" If I do, will some compassionate saran, who knows what's what, have pity upon me, and give me something rational, decent, and proper to be believed? But do not tell me in the start that the thing is impossible and absurd, and deny the facts, for I have them to show you any day you please to call. What you will be so good as to give me is a rational, common sense, decent explanation of all the facts which I behold. Do not make me a liar nor yourself a simpleton. I wait patiently.

Yours truly, CHARLES H. CRAGIN.

MAN—A WORLD OF REPRESENTATIVE SPIRITS.

As all men are children of the same Infinite Father, they must all consist of the same parts or things; and as they are his children, each of them must be a finite complex of his Infinite things, i. e., each of them is a finite fullness of his Infinite fullness; and as the outside world is nothing else but things of that fullness, in their unhumanized form, a man is a form of all forms. By the term form is meant an organization of substances which are principles or qualities, constituting a thing by which use can be performed. Thus a thing is a form of use.

All men thus consisting of the same things or forms, the difference in their looks and quality must arise from each man having a different predominating form from that of every other man; and different classes or races of men derive their differences in appearance and quality from different classes of forms predominating in them; and a man, by having a different predominating form from that of every other man, is a different form of all forms from any other man. And being a form which is a complex of all forms, he has a form so relating him to the predominating or characterizing form of every other man, or class, or race of men, that he can be impressed, or have his forms modified, by the sphere of every other person. And every man being of a different quality, by virtue of being a different form of all forms, each one must impress another differently. And every impression made upon one by another, causes a flow or influx into it of spiritual principles of the same quality as that impression, creating it into mental forms, which are knowledges of the person by whom he is impressed. (Every general impression made upon one by another consists of as many particulars as there are particular things constituting a man.) And therefore all the impressions made on a man by personal acquaintance with him, or by reading or hearsay, must be created into knowledges of him. And as every such impression is a change or modification of all of his forms, there must be as many knowledges or mental forms created in him of that person as there are forms in a man. And all the knowledges of another person, in being thus created in us, become constituents of us, and at the same time constitute a spiritual organism or body representative of the person whom they are knowledges of; and it being an organic part of us, it subsists as a part of us, and thereby the persons or things thus represented in us are immortalized by us. It is our recognizing the forms of which that organism consists, as being things or knowledges of another person, that appropriates to them the influx of subsistence, keeping them existing perpetually as an organism representing that person with us.

Now, from this economy of the thing, it is evident that there must be with us such an organism or body, for every person or thing that we have ever known, by any kind of information. And these spiritual organisms are, as may be shown, so many distinct Spirits with us, representing every person that we ever knew, thus constituting a man, as far as we have known—a world of representative Spirits.

It was written in this astonishing and inexplicable manner with lightning-like speed. Mrs. Coan informed me that she had never learned the art of writing in this most astonishing manner, and even if she had, how came my wife's familiar signature there? Was it not good guessing? How natural and easy it is to understand it all on the supposition that my wife was there by my side, invisible to us, yet

sentient organism in us to be as a distinct and efficient Spirit with us, because thinking of a person thus represented in us is attended with a flow of spiritual principles into the organism consisting of things known of that person, by which influx there is produced from those things a sphere of them, which is a sphere of the qualities, which are the knowledges of the person represented by that organism, which spheres are the acting mental forms or powers of those representing organisms or Spirits. And by these spheres a man can and does operate through or by writing and rapping mediums, revealing things known of the person thus represented, and to some extent things not known, for things known of a person are a trial to things not known of him, from the affinity which exists between all things of a person. On the same principle a man can operate through spiritual mediums by as many different Spirits or representative spiritual spheres as there are different persons represented in him.

The sphere produced from a representative organism in thinking of the person represented, consists of forms as numerous as the forms or constituents of the organism from which they are produced. And as the myriad of forms of that sphere have the same affinities for each other as the parts or forms of the organism from which they are produced have for each other, they, in proceeding, must arrange themselves in the order of those affinities, and thereby produce before our spiritual vision a portrait likeness of the person who is the subject of thought, and in this likeness he is made to appear, face to face, in all particulars or looks, as he was when seen in real life, or in appearance according to an idea or estimate of him from hearsay or reading. What is here said as to the production of representative images of persons known to us, illustrates the truth of the saying, that the thought of a person causes his presence; and accordingly, we have but to be in spiritual vision to see such apparitions of our deceased or absent acquaintances as may be made the subject of thought with us.

And it appears from what is above presented, that persons who are sufficiently developed or open in their spiritual economy to have spiritual vision of the images of the subjects of their affection and thought, must have, habitually, visions of images representative of those they once knew, whether they are in this or in the other life; for in their spiritual moods the thought of a deceased or absent relative, friend, etc., must picture to their spiritual vision images or apparitions of them.

The above seems to explain a great deal of what seeing Spirits consists in. But a person may say that he was not thinking of the person at the time of seeing his Spirit. To this it is replied, that a man may be so impressed in his spiritual plane by some external, spiritual, or mental sphere, as to cause influx of spiritual principles into a representative organism in him, producing from it a representative image or Spirit of a person once known to him, without his knowing any thing about it in the natural degree of his mind; for such is the economy of things, that the natural can not be perceptive of spiritual things. And these images are in appearance so substantial, that the seers of them may think that they are real Spirits, when they are only what their own thinking legitimately produces from the representative organisms of persons in themselves. And what seems of much importance is, that the representative organism of a person is formed according to our estimate of the character or quality of another as to person, or of his writings or teachings, whether that estimate be right or wrong; and also, that in thinking of a person who is represented by such an organism in us, we are appropriating to it principles of such quality as we estimate that person to be, thus keeping that organism of him a living representative of our idea of his quality. So these organisms of men with us are our men of them. For instance, Prof. Bush's and Judge Edmonds' representative organisms of Swedenborg, as to his writings or teachings, cast very different spheres of them; and if that difference were to be manifested through writing or rapping mediums, a very different valuation of his writings would be given; that is, one man's Swedenborg may be very different from another man's Swedenborg; my Henry Clay different from your Henry Clay; and, on the same principle, my Christ differs much from A. J. Davis' Christ.

This subject of representative spheres seems to be deeply involved in the philosophy of spiritual writing, and rapping, etc., mediums; for, as already said, two different persons in operating through different, or the same medium, produce different manifestations as to the same thing. These differences in the quality of the representative spheres of men, as to the same person or subject, have done much to turn superficial observers to thinkers, from an interest in the spiritual manifestations of the day.

Not only men, but animals and trees have their representative organisms in man, and are thus immortalized by him. The family dog long since dead, by being made the subject of thought, is produced on the plane of spiritual vision exactly as he was known in real life. His presence is produced on the principle above given, as to how thought causes presence; and in the spiritual manifestations of the day, spheres repre-

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 17, 1855.

TO CORRESPONDENTS.

"MICHAEL" is informed that he has reliable information respecting a number of cases in which Mrs. French's Remedies have proved highly efficacious. The facts in some cases have been published in these columns. It is but a few days since a gentleman personally assured us that on the preceding Monday he was suffering intensely from inflammatory rheumatism—for which he could obtain no relief from the doctors—and that by using the remedy prepared by Mrs. French he was quite well and about his business on Thursday next ensuing. We think the number of bottles named "Michigan" would be all-sufficient for a fair trial.

CONDUCT OF THE TRIBUNE.

For a number of years the New York Tribune has received the patronage of the moral and progressive classes in this country perhaps to a greater extent than any other journal; and until comparatively a recent date it has preserved, with occasional exceptions, a paramount respect for justice and a decent regard for the feelings and convictions of all classes.

Of late, however, we have noticed a marked change in its manner and spirit, and especially so far as relates to its treatment of Spiritualism it is rapidly becoming one of the most intolerant, unscrupulous, and reckless journals in the United States.

For a long time it treated the manifestations with becoming civility and dignity, but at length its moral courage failed, and its tone was correspondingly changed. This occurred while the Editor-in-chief was making the tour of Europe, and the claims of Spiritualism were being ridiculed by the pretenders to science, respectability, and piety on both sides of the Atlantic. From that time to the present, the Tribune has followed Spiritualism afar off; it has warned itself among the servants of the enemy; and as often as any one has ventured to intimate that it was with us, like Peter it has been ready to curse Spiritualism and to swear to its own ignorance of the whole subject, which, however, needs not the confirmation of an oath.

These remarks have been called forth by the Tribune's pretended report of the exercises at Hope Chapel, on occasion of the recent Complimentary Benefit to Miss Jay. We know not the individual author of the Tribune's article, and have no disposition to cultivate his acquaintance. That he has drawn a vile caricature which presents not one feature of the performance, or a single aspect of the occasion, so distinctly as it reveals the author's ignorance and malice, is abundantly manifest to all who were present to witness what he has pretended to describe.

Some men and some deeds need concealment, and the representative of the Tribune, on the occasion referred to, did not take a seat at the table with the other reporters, but sought some obscure corner where he might escape observation. We are happy to mention it as most conspicuous among the writer's redeeming traits, that he was not brazen enough to show himself.

But we have no words to waste on those who are incorrigible. In another column will be found just report of what actually transpired at Hope Chapel on the evening of the 8th instant, including a fair synopsis of the answers given through Miss Jay to the questions proposed on that occasion, by persons composing the audience. We have also copied the Tribune's article entire, wherein the writer boldly and falsely asserts that not "ten words" in Miss Jay's remarks were relevant to the questions before her, and that the first lamp-post or the nearest hydrant might have answered as well. Our readers will peruse the report in the next column; also, examine the Tribune's ugly caricature, and then exercise all the patience and charity they can for those who thus willfully pervert the truth, and vulgarly traduce its fair and unoffending ministrations.

If aught else be wanting to satisfy the most incredulous that the Tribune grossly misrepresented the whole affair, it may suffice to state this single fact: At the close of the exercises on Thursday evening there was a united and earnest call for another similar entertainment, to be given this week, and on submitting the question to the audience it was carried by acclamation and without a dissenting voice. We have only to add that the Tribune slanders Spiritualism and caricatures its friends at its own cost; for the progressive classes who have hitherto supported that journal, and who are also widely and deeply interested in the spiritual investigation, will neither countenance its repeated violations of justice nor pay for its unmeasured scorn.

It is in the trance, when the avenues of sense are locked in slumber, that the mind can best arise from the ashes of its earth-home and come among the bright ones who stand around the throne—can, with awakened sense of hearing, drink in the melodious strains of angel-minstrelsy, and with the piercing clairvoyant eye behold bright stretches of Spirit-scenery, more radiant and beautiful than any thing on earth.

It was "in dreams, in visions of the night," that the souls of the Jewish prophets could free themselves, and from their mid-air position survey the hills of Time and see along the pathway of the future the ruins of their nations. It is in dreams, in trances, that our Davis and Harris break forth in song, and clothe the thoughts that burn within them with a pleasing external garb. It is in dreams, or in this state of bodily death and spiritual life, that we find our mediums can give us the loftiest communications—the most convincing proofs of Spiritual identity.

In conclusion, I would advise those having the time and opportunity to investigate the spiritual phenomena, to read what Buchanan says on the structure of the body, and take notice if there are not, in all instances, peculiar developments of mind and body in medium for each separate phase of the manifestations, and whether we may not with these landmarks make such a satisfactory selection of members for a circle as to attain the most desirable results. I know not if this is so, but, as "Phoenix" says, offer it as an hypothesis, hoping that my idea, though covered up in words and buried beneath the ruin of fair sentences, may incite some abler mind to observation.

AMHERST.

New York, March 1855.

THE DISCUSSION.—The discussion on Spiritualism, in the Tabernacle, between Rev. U. Clark and Dr. B. Brown Williams, was discontinued on Wednesday evening of last week, in consequence of the continued ill health of Mr. Clark. Unavoidable circumstances prevented us from being present more than one evening, and therefore we are unable to speak of the merits of the disputation.

The Discussion between President Mahan and Messrs. Rehn and Tiffany, which recently closed at Cleveland, Ohio, seems to have been conducted with spirit and ability on both sides. We have only seen the closing part of the controversy, and hence defer a more definite expression until it is published in book form. It will find numerous readers in all parts of the country.

MISS JAY'S BENEFIT.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.

The Complimentary Benefit given to Miss Emma Frances Jay, at Hope Chapel, on Thursday evening, March 8th, was numerously attended, and gave great satisfaction to the mass of the audience. When the hour arrived for the exercises to commence, S. B. Britton came forward and made a brief introductory address, in which he stated in substance that none of the more physical displays of spiritual power were anticipated on that occasion; that although there are a variety of distinct phases of mediumship, yet it is seldom that more than two or three of these phases are represented in the experience of a single medium. The speaker remarked that the mediumship of Miss Jay was chiefly restricted to speaking and singing, and then briefly explained the spiritual idea respecting the *modus operandi* of the Spirit's influence over the mind and organs of the medium.

Before taking his seat, Mr. Britton extended an invitation to any person in the audience to suggest a question appropriate to the subject and the occasion, and said that while he and his friends had no power to control the invisible agents, and hence could not promise anything, he nevertheless had no doubt the Spirits would respond to any sincere inquirer. The speaker concluded by saying that this course would preclude the objection that there had been a previous mental preparation on the part of the medium.

While a duet was being sung, the following questions were presented for consideration by persons in the audience:

1. Are the efforts of Miss Jay produced by the direct agency of a Spirit, or are her powers simply quickened by spiritual influence?"
2. "Can Spirits after death pass through material bodies, so that if confined in a room hermetically sealed, they could escape or pass out?"
3. "What is spiritual information in regard to endless punishment?"

Our space will only admit of the following brief synopsis of Miss Jay's remarks in reply to the foregoing interrogatories:

The mind of this medium is distinct in its nature and functions from the Spirit that controls the organization before you. Her own mind, when acting on her material organization, simply portrays itself. Moreover, no mind can well act through an organization that is not adapted to that mind; so that if the mind of a Spirit controlling a medium be far superior to the mind that the medium naturally possesses, the former can not truthfully portray its thoughts and feelings. Hence this medium must of necessity possess the peculiar conformation and quality of brain necessary to supply the channels through which we may pour forth our thoughts, or otherwise we could not successfully use her as an instrument of communication with you. A musical instrument may be indifferently used by an individual who is not capacitated to bring forth the beautiful tones that dwell within its delicate chords; while another and more skilful hand would cause it to discourse most heavenly music; and yet the instrument remains the same. So a medium may possess powers and capacities which, for want of cultivation, the medium can not use; while a Spirit to which these natural and uncultivated powers are adapted, may exercise and control them, and thus express thoughts superior to any otherwise awakened in the medium's own mind.

At this point in the proceedings several other questions, handed in by the audience, were read, but only the following discussed, owing to the lateness of the hour.

1. "Are spiritual manifestations opposed to our Creator, and are they more beneficial than pulpit instruction?"
2. "What are we to understand by the passage of Scripture that says, 'Between you and me there is a great gulf fixed'?" etc.

As soon as Mr. Britton had finished reading these questions, Miss Jay responded as follows:

Respecting the effects of Spiritualism, and its superiority over what is termed pulpit preaching, I desire to speak for one moment. Can you trace in the world of nature, or in the revelations given in your Bible, one single evidence of the immortality of the soul that is not spiritual? Do not spiritual manifestations form the basis of every development of religion that has been made? How did Christ receive many of the instructions that he gave? Were they not influxes from higher sources than himself, or utterances from Spirits that surrounded him? Are there not repeated evidences of his holding converse with Spirits? Did not Paul, John, and, in fact, almost every one of the prophets and apostles, yea, and the patriarchs, receive their instructions from spiritual sources? What is called inspiration is no more nor less than a compliance with the laws and a realization of the results of spiritual converse, and it is through this that you have received every iota of knowledge in relation to the spiritual powers and a future life.

Now, if you have a man to stand in your pulpit and preach to you weekly, he will, perhaps, only give you what seems to him to be the true translation of the Scriptures—the revelations of other times. In this case you have the opinion of but one individual, while by resorting to spiritual communications, you may have a living inspiration, and ascertain the opinion of many upon these important subjects, while those who have passed the portals of the tomb must of necessity understand them more perfectly. This is one advantage of Spiritualism over pulpit instruction.

You have been subject all your lives to bondage through fear of death, and who have now become acquainted with this beautiful philosophy of Spiritualism, can testify of its useful effects. Death now presents to you no terrors, no darkness—it is simply a laying aside of the external material form, and the act of entering a more beautifully furnished apartment, to dwell forever in the Paradise of the common Father.

Again, you speak of a great gulf. That is simply a difference between the spheres or conditions of development. I can illustrate it in a few words, by bringing before you two infant children of the same age, possessing equal powers. They may apparently grow up subject to the same general conditions till they are twelve years of age, when one, we will suppose, gradually yields to opposing influences, and at length becomes the victim of every vice and crime, and thus sinks to the very depths of degradation. The other continues under the same pure influences that governed his early childhood, and his powers, physical and mental, are harmoniously developed; he becomes a man of giant strength in every good word and work, and is a blessing to society. They enter the Spirit-world at the same hour. Now the one has not been robbed of his original Spirit-power, but by indulgence of the flesh it has become paled, so to speak, or concealed from view by contact with the grosser materialities of the earth-life, and the sparkling brilliancy of the native gen is obscured; while the other was being constantly improved, and passing through a refining fire by which the alloy of his nature was separated from the gold which now sparkles with still greater luster. Do you not see the great gulf between them? Though they may be, with respect to their localities in space, as in the parable, within speaking distance, and be able to hold converse, yet can the one stop in his upward progress until the other shall rid himself of all the effects of his sinful indulgence and stand beside him in the immortal race? No; the thing is inconsistent and impossible.

The mind that has once started in the path of progression can never stop, but must of necessity continue to unfold; and though the one who had sunk to so low a condition of degradation may in time occupy the very platform the other did at death, the superior Spirit will have advanced correspondingly, and the gulf will remain between them.

At the conclusion of Miss Jay's remarks, Mr. BRITTON came forward and spoke as follows:

It is only a few weeks since Miss Jay first came to this city a stranger to you all. Yet in this short time she has won your confidence and esteem, found a cordial welcome at your firesides, and, as her friends believe, she has found and occupied a wide field of efficient and benevolent labor. Desiring to be useful in a great cause, she has, on all suitable occasions, resigned herself to the invisible powers from which she derives her inspiration. If at any time she has said aught that may not conduce to the interest and improvement of the hearer, she

is not to be held to any personal responsibility. On the other hand, if what has been said has been wisely spoken, she claims no credit for herself, but will cordially unite with you in ascribing the honor to the great Source of all knowledge and inspiration.

Being now about to visit Europe, to be absent for some months, Miss Jay desires me to express to this assembly her profound sense and grateful appreciation of your earnest sympathy and active efforts in her behalf. The uniform kindness of her numerous friends in this city will never cease to be held in grateful remembrance. Especially your cordial greeting, and the benefaction extended to her on this occasion, has fallen like a gleam of brightest sunlight on her heart, and the cheering recollections of this evening will illuminate the orphan's path as it opens before her over the stormy sea. Whether afar off on the restless deep, or surrounded by the busy scenes of the great Metropolis to which she goes, yet rapt away in visions of a diviner life, she will still think of you, and invoke the benediction of the common Father on all your interests, and the presence of his ministering Spirits to watch over, protect, and bless you.

The exercises were closed by singing

"I know thou art gone."

After which the audience retired apparently highly gratified with the entertainment.

SCENES IN THE OLD WORLD.

We have had the pleasure of seeing Mr. J. K. Smith's magnificent Panorama of the Tour of Europe, which is being exhibited every evening at Empire Hall, 596 Broadway. It consists of a vivid representation of the principal objects of interest which arrest the attention of the visitor while traveling over the Continent of Europe; among which are the most renowned cities, with their noted public buildings and most important surroundings, together with a view of some of the most interesting rivers, lakes, and mountains; besides a great variety of other curiosities, both natural and artistic. It can hardly fail to give the beholder nearly, if not quite, an idea of these scenes as he would get by visiting them personally. While this splendid painting passes steadily and noiselessly before the audience, the artist gives such explanations as may be necessary to enable them to understand these representations; at the same time interspersing his remarks with historical accounts and pleasing anecdotes.

We can but earnestly recommend those who would pass an evening both pleasantly and profitably, to embrace the first opportunity to witness this great work of art.

G. F. Lewis, of Cleveland, Ohio, whose advertisement appears on the last page of our present issue, is a prompt and efficient business man. We feel assured that persons having claims under the new Act of Congress would do well to intrust them to his hands.

THE CAUSE IN BROOKLYN.

The Spiritual interest in our neighbor city would seem to be in a healthy and thriving condition. The Sunday meetings are flourishing; and the recent lectures of Miss Jay, Prof. Britton, Dr. Orton, and others, have been well attended. On the occasion of Miss Jay's lectures, especially, the Hall of the Institute was full—the first night, when no admission fee was charged, but a collection taken up instead—to overflowing; and many could not find seats, or even entrance at the doors. We are glad to see Dr. Orton, after a partial confinement of some months from ill health, again in the field. His lecture on the afternoon of Sunday, the 5th, on the "Inauguration of the Golden Age," was listened to with profound attention. It is one of a series, in state of preparation, under interior illumination; the whole intended to cover the principal points and topics embraced in the spiritual field, and designed for general use. We subjoin the following pointed and eloquent passage, from the Sunday's discourse, on the subject of creeds:

Creed! creed! the world is cut up into sects and creeds, and lies, as it were, bound and helpless under them. I think it is Bacon who said, that he who promulgates a creed, commits treason against mankind. It is so. The moment we subscribe to a creed, we have no longer any room to grow. We have come to a dead lock. One step in advance, and we are beyond our stakes. I listened to the eloquent evangelist, Oberlin Finney, some twenty years ago, and deemed him then a star of light—a prophet of new things. I listened to him again, fifteen years later, and he had meanwhile written a book and perfected his creed; and he seemed like some antediluvian relic, covered with mold. Such has ever been the case. Creed has always been the rock on which reformers and reformers have split. Our Protestant churches, as they came out from mother church, revolted from prior organizations, generally made a step in advance. While young and pure they received outpourings of the spirit upon them, which mostly ceased by the time their creeds became thoroughly settled. The early history of Baptists, Methodists, Presbyterians, Quakers, and other sects, shows that spiritual manifestations were once common among them, but were ultimately strangled and slain by their creeds. I warn you all to beware of creeds; and those whose minds and consciences are still enslaved by them, I implore to waste no more time, but to snap their fetters and throw them to the winds—to stand forth free men—to take the Bible in their own hands, without regard to priest or sect, and in the light of Reason and Revelation, baring their bosoms before God, to commence to think and set for themselves.

Again, you speak of a great gulf. That is simply a difference between the spheres or conditions of development. I can illustrate it in a few words, by bringing before you two infant children of the same age, possessing equal powers. They may apparently grow up subject to the same general conditions till they are twelve years of age, when one, we will suppose, gradually yields to opposing influences, and at length becomes the victim of every vice and crime, and thus sinks to the very depths of degradation. The other continues under the same pure influences that governed his early childhood, and his powers, physical and mental, are harmoniously developed; he becomes a man of giant strength in every good word and work, and is a blessing to society. They enter the Spirit-world at the same hour. Now the one has not been robbed of his original Spirit-power, but by indulgence of the flesh it has become paled, so to speak, or concealed from view by contact with the grosser materialities of the earth-life, and the sparkling brilliancy of the native gen is obscured; while the other was being constantly improved, and passing through a refining fire by which the alloy of his nature was separated from the gold which now sparkles with still greater luster. Do you not see the great gulf between them? Though they may be, with respect to their localities in space, as in the parable, within speaking distance, and be able to hold converse, yet can the one stop in his upward progress until the other shall rid himself of all the effects of his sinful indulgence and stand beside him in the immortal race? No; the thing is inconsistent and impossible.

The mind that has once started in the path of progression can never stop, but must of necessity continue to unfold; and though the one who had sunk to so low a condition of degradation may in time occupy the very platform the other did at death, the superior Spirit will have advanced correspondingly, and the gulf will remain between them.

At the conclusion of Miss Jay's remarks, Mr. BRITTON came forward and spoke as follows:

It was announced that the "benefit" of Miss Emma Frances Jay, a speaking and writing medium of some celebrity, would take place last evening, before the "Public Circle" of Spiritualists, at Hope Chapel. It was not promised that a talented company of distinguished Spirits were engaged, and would perform "positively for this occasion only"; but as the fair beneficiary has been on terms of intimate friendship, for the past two years, with every body in the Spirit-world that is worth knowing, it was confidently hoped the Terrestrio-Celestials would be on hand. When the hour arrived, one or two songs were administered in a very diluted state to the waiting audience; after which an individual with an exceedingly hirsute countenance made some few remarks about the character of the coming performance, stating, in effect, that it would consist only of vocal responses to questions to be proposed by the assembly to the medium, and responded to by the obliging Spirits, insinuating that the table-tipping, chair-moving, and other pleasant cabinet-warre recreations of the higher intelligences, could be dispensed with on this occasion. This announcement occasioned some disappointment to many, who, not willing to trust alone to hearsay evidence, desired "ocular proof" of the presence of the intangible habitants of both this world and some other. But it was settled that they were to witness no extemporaneous harping by the mahogany, no eccentric performances by the chairs, and even a "pas seul" by the pulpit sofa was not to be hoped for.

Several slips of paper were handed up by inquisitive individuals in the assembled multitude, with divers queries written thereon, concerning the after state of Spirits, the truth of the doctrine of eternal punishment, the genuineness of the theory of Spiritualism, and sundry other equally satisfactory abstractions, the exact truth of which has been so thoroughly revealed and mathematically demonstrated to us, that we could tell to a fraction the correctness of the replies. Seriously, not a single question was proposed which might not have been answered in any one of a hundred different ways, without the slightest fear of con-

BORN INTO THE SPIRIT-WORLD.

Departed this life, at Fairfield, Conn., on Friday evening, March 6th, MARGARET, wife of Almon Roff, aged fifty-three years.

Mrs. Roff had been in feeble health for some years, but since January her physical powers rapidly declined. As the change gradually approached she relapsed into a semi-unconscious state, and for some days manifested but little disposition to notice her friends or other objects in the external world.

During this time she probably sustained more intimate relations to the sphere of spiritual existence. About two days previous to her final departure from the body, she was aroused to a state of outer consciousness, and called her friends to her bedside. She assured them that Spiritualism was true, and exhorted them to believe. Her departed relatives and friends, she affirmed, had been to her to prepare her mind for the transition, and they would come again and take her with them. This lucid period was soon over. Gradually she became apparently oblivious of outward scenes, and her spirit passed away,

"Calmly as to a night's repose,
Like flowers at set of sun."

The funeral obsequies were solemnized at the late residence of the departed one, in Fairfield, on Sunday afternoon (11th inst.), on which occasion the editor of this paper pronounced a discourse on the nature and immortality of human existence. The occasion drew together a great number of persons, who listened with intense and almost breathless interest to our imperfect illustration of the sublime realities of the spiritual philosophy.

The Editor will lecture in the Hall of the Brooklyn Institute on Thursday evening, the 15th inst., on the nature and relations of matter and mind, with special reference to the modern spiritual phenomena. At the close of the lecture several interesting specimens of Spirit-writings and drawings will be exhibited in such a manner as to be distinctly seen by the whole audience.

tradition, or remotest possibility of ever ascertaining whether the answer was true or false.

Several of these definite inquiries having been selected for discussion, Miss Jay rose to her feet, shut her eyes, opened her mouth, and waited to see what the Spirits would put into it. At the word "Go," one or more of these accomodating gentry took possession of the rather comely material body of the medium, and forthwith commenced addressing the audience in a sepulchral tone and nervous manner (being probably "unaccustomed to public speaking") by means of the talking apparatus appertaining to the body aforesaid, at the same time achieving considerable melodramatic gesticulation with the arms thereunto belonging.

It was no easy matter to decide upon the exact character of the complicated harangue which ensued; first, it was something wonderfully muddy and unintelligible about the connection of the physical and spiritual bodies, with a muddled description of a death scene, in which the new spiritual body was represented as sprouting from the cast-off earthly corpse during the process of dissolution, in the same way as a new potato-shoot springs from the decaying parent bulb; then it assumed a philosophical phase, but got swamped in the mysteries of electricity; then it took on a physiological aspect, but was soon strangled in the throes of parturition; henceforward it blundered on into a sea of shallow metaphysics, which yet was full deep enough to utterly wreck the communicating Spirit, whoever he might be.

One sapient Celestial vouchsafed the news that the world has been created millions of years, common opinion to the contrary notwithstanding; and said that the men restored life by the miraculous power of the Saviour were only half-dead, so the performance did not amount to much anyhow, with other remarks equally edifying and Christian-like. The remainder of the lecture was a namely pamphly, weak disquisition on the origin of evil, and a relash of bombastic language of some of the weakest of those stale and shallow sophisms of Infidelity which have been long since exploded by sound logic and strong common sense. When the speaking was over not ten words had been said relevant to the questions at first proposed, and the gullible querists would have received exactly as much reliable information on the subject if they had proponed their inquiries to the first lamp-post or the nearest hydrant. Let Miss Jay be admired, and if she would afford her auditors a fair share of amusement for their money, another time give the chairs and tables a fair chance, and not play the entire programme herself, to the utter exclusion of the furniture.

BROOKLYN CONFERENCE.

SESSION OF SUNDAY, MARCH 4.

Mr. McFARLAND was speaking when the writer entered, Mr. Simonton having previously opened the session by reading an interesting communication. Mr. McFarland related several remarkable incidents in his own experience. He said, on Monday last he was in Boston, and having an hour to spare previous to the starting of the train which was to return him to this city, he visited the Fountain House, for the purpose of seeing an extraordinary medium, a young colored person, of whom he had heard. He found the individual, and was accommodated with a sitting. There were six persons who formed the circle, and all sat back from the table, and the medium's feet were separated from the floor and placed upon a chair. At least two feet intervened between the table and the medium. Against the table was then placed a guitar, with one end resting on the floor, and the speaker steadied it there with his feet. The instrument was not in tune, the strings being loose. The Spirit of Jesse Hutchinson then announced himself, who was an old friend and acquaintance of the speaker when in the form, and after the first salutation and a brief conversation, consented to give the circle some music. The speaker remarked to Jesse that he would have to tune the instrument first; when the strings, all plainly in view, were fingered by an invisible agency, the keys turned, and the tension of the strings tried by snapping—in short, the whole process of an elaborate tuning was gone through with as naturally as though Jesse Hutchinson himself, still in the form, had held of the instrument, until it was in perfect tune and harmony. When that was accomplished, several pieces of music were sung, the guitar playing a spirited and artistic accompaniment. Mr. McFarland also referred to a fact, which I believe was published in the TELEGRAPH some time ago, of his having telegraphed, that is, sent a verbal communication, through the Spirit of his deceased daughter, from Massachusetts, to his living daughter in Georgia, which was accurately delivered to the circle in Georgia in the space of some ten minutes, as nearly as they could estimate, and a reply transmitted back to Massachusetts in a very few minutes after. He referred to that incident at this time because two of the individuals who were present at the circle in Georgia on the occasion when the message was transmitted, were now present in the room, and could testify to the truth and accuracy of the statement. The speaker also related several remarkable manifestations on the part of his deceased wife, whose recent death and burial at Lowell, Mass., with the attendant circumstances, are recorded in a late number of the TELEGRAPH. The most extraordinary of these was—and the speaker apprehended that skeptics, and perhaps some Spiritualists, might be startled by the relation—that on a very recent occasion, as the Spirit had exhibited an unusual ability in manifesting her presence by means of physical demonstrations, in answer to a sudden thought, as he was about to sit down to the table, he put her chair in its usual place, together with plate, knife and fork, cup and saucer, and requested her, in case she were present and possessed the power, to manifest it by moving those familiar articles; whereupon the knife and fork, and cup and saucer were moved by an invisible agency, and went through with the operations common to the process of eating and drinking.

Dr. ORTON said the transmission of messages between distant points, by means of spiritual agency, was one of the most convincing facts in the whole range of the modern phenomena; and if evidence could substantiate any thing, he supposed that ought to be considered fully substantiated. The testimony seemed to be positive and clear, that carefully written messages had been sent between New York and Washington, Washington and Pittsburgh, Baltimore and Washington, and Washington and Philadelphia, and delivered *rebatim* in the space of a very few minutes, and frequently an answer returned within a few minutes more. The objector to Spiritualism would find it extremely difficult to dispose of such facts without admitting the spiritual theory. The speaker further said, that within the last few months new evidences were pouring in upon us, the field was sensibly widening, and every day was adding to its importance. Without doubt increased experience was modifying, and would continue to modify, the opinions, as well as enlarge the views, of Spiritualists. He had found it so in his case. He had started early in the investigation of the subject, and had constantly found his rugged opinions softening, his charity extending, and the future opening in a broader, higher, and more glorious expanse. In particular had he changed his views with respect to the dangers attending these investigations. The communicating Spirits, as a whole, had greatly improved in character and intelligence, or we had. God was evidently at the helm, managing this whole affair, for purposes of the highest wisdom. In the beginning he was fearful and at the same time fearless. God had at least permitted these manifestations to come on the earth, and he felt it to be not only his right, but his duty to investigate them. But at the same time he said, prayerfully. "I have come to a spot, Father, where my eyes are useless—all is darkness—then must be eyes and staff for me, and thou will not suffer me to be harmed!" In this spirit, the speaker said, he pushed on boldly, but at the same time apprehensive, and not without cause, that large numbers of the Spirits communicating were undeveloped or worse. Now, he believed the higher orders of Spirits were more freely intrusted among us, and in any event, with a pure heart and honest motives, there was little to fear. Those Spirits who are not in a condition to benefit us may possibly be instructed and benefited by us.

Mr. WILD made some timely remarks as to the freedom which should exist among Spiritualists in social meetings of this kind. They were all brothers—family, as it were—and should speak and act with the free-dom of the family relation. A STRANGER (to the writer) announced himself as an inquirer, and made some very sensible remarks, and asked some questions, which were answered.

Mr. PRICE (under influence) spoke with great point on the importance of purity of heart, and of Spiritualists ultimateing their noble principles and brotherly sentiments in their every-day lives and actions. Others may have spoken who were not heard by the writer or are not now answered.

The Conferences in Brooklyn are held at the Institute, corner of Concord and Washington Streets (but a block or two from Fulton Street), every Sunday morning at 10 o'clock, and, as well as the lectures in the afternoon, are free to all who may choose to attend.

Original Communications.

A LETTER FROM MR. HARRIS.

We have just received an interesting private letter from our dear friend T. L. Harris, under date of March 3d. He was at Macon, Ga., lanned by vernal airs, and with the first Spring flowers lying on his table; yet winter seems to reign in his heart. One fair flower that blossomed in beauty beneath the kindling light of his eye, faded in the midst of the last autumn, to bloom no more on earth. Though its fragrance was exhaled to heaven, mournful memories yet remain to oppress the mortal heart, and these, ever and anon, break forth in a low murmur or a solemn wail among the responsive strings of his Heaven-toned lyre.

We received with the letter from our friend the following beautiful Poem, which for more than a week, according to the writer, continued to flow through him, "accompanied with a strange, wild melody."—Ed.

THE AUTUMNAL GUEST.

The crown from the forehead of Summer
Had drop, the dim woodlands were sere,
When there entered our home a Strange Comer,
Afar from the Kingdom of Fear,
In the mystical fall of the year.

He darkened our doors, and the hours,
Once opening like myrtles in bloom,
Were blighted as if they were flowers
That droop in the shade of the tomb—
That wither and die in its gloom.

There came to our cheeks a strange pallor,
Our words grew unfrequent and low,
But one of our number with valor
Smiled sweet on that terrible foe,
As the rose on the cold falling snow.

My Star of the Night and the Morning,
My Joy and my Beauty was she.
Then came to my heart a forewarning,
A blast from the Winter to be,
The Winter that waileth in me;

And I knew that my Kingdom of Summer
Must fade, and its crown disappear.
Oh! pitiless grew that Dread Comer,
Afar from the Kingdom of Fear,
In the desolate fall of the year.

Strange that Hearts can live on after breaking!—
At midnight my Darling was dead.

Her bosom had rest from its aching,
Fond bosom her babies that fed—
Pure bosom that pillow'd my head.

A Grave 'neath the pines for my keeping
He left me, that sorrowful Guest,
A Soul that is weary with weeping,
A World that in shadow is drest,
A Life that is wild with unrest.

No more, never more to behold her!—
I wake by degrees to my loss.

I feel the cold world growing colder;
On Sorrow's drear ocean I toss;
I faint 'neath the load of my cross.

Yet high in the Infinite Summer,
Beyond the pale Kingdom of Fear,
God's Angels have crowned a New-comer;
She smiles from her Beautiful Sphere;
She calls me—the Morning is near!

T. L. H.

STEAMER NORTH CAROLINA,
CHESAPEAKE BAY, Monday Evening, Feb. 20th.

FORMATION OF SPIRIT-HANDS.

The subjoined extract from a letter just received merits particular attention for the curious views it expresses on the subject which has recently elicited so much discussion before the Conference in this city.—Ed.

While I am now writing I will take occasion to make a few remarks about the subject of Spirit-hands, that has been talked about so much in your Conferences. I take pleasure in reading that part of your paper; I can there read human nature. It is really curious to see how different men will differ on the same subject. I am partially developed as a medium myself; and while I was magnetized a few evenings since, the question was asked me, "How the hands were formed?" I then gave a sort of explanation. I present it to you for criticism, that is, if the theory I present is worthy of it.

It was represented to my mind after the manner of galvanizing daguerrean plates. (I am an artist by trade.) I was one day arranging my battery for galvanizing. I placed a plate in the solution to be galvanized. I found when I looked at it, instead of its being silvered over, what silver was on was nearly all taken off. At first I did not discover the cause, so I placed the plate on the other pole of the battery, and soon there was a heavy deposit of silver. This circumstance was presented to my mind as an illustration of the manner in which the Spirit-hand is formed. The solid silver by the action of electricity on the anode is dissolved and is held in solution, and by the same current of electricity is deposited on the opposite pole of the battery, where the plate is hung to receive the silver, and the silver on the plate where it is deposited is just as firm as it was on the anode from which it was taken by the current of electricity.

Now the operation of forming the hand was represented as occurring on the same principle that involved the deposit on the silver plate, and that there were three kinds of electricity acting upon the same principle; one is vegetable electricity, by the means of which all vegetation is formed by the same mode that the silver is deposited upon the plate. Vegetable matter is deposited in all its various forms by that kind of electricity. Then there is a mineral electricity which will decompose solid material, and deposit them again in any form we wish by proper arrangements. Then there is animal electricity which will deposit animal matter in the various forms of animals, as vegetable electricity does vegetation. Man, by a knowledge of the laws of vegetation, can force their growth and bring them to maturity by artificial means sooner than nature produces them; so Spirits, by knowledge of the laws of depositing animal matter, can produce a deposit in less time than the natural growth, by artificial means, and the principle they use is the same as with the silver, only with a different kind of electricity, the circle being the anode from which the material is taken; the Spirit-hand is the plate on which the deposit is made, and the atmosphere is the solution in which the material is held until it is deposited by electricity. As electricity will pervade matter and deposit bone as well as flesh, we may infer that bone is also decomposed and enters into the deposit

of the hand as well as the flesh—the exhalations of our bodies would produce material in the course of an evening from a circle to produce a hand. It may be that the hand is formed by only a part of that which comes from the body, it combining with other matter that is in the room; but the idea was given me that it was actually flesh and bones temporarily taken from the circle, and could be as quickly decomposed as formed, by a reversal of the same principle or process.

To make the thing more clear, I will give the answer I gave to another question. A Miss Place, in Lockport, while writing under spiritual influence, had some doubts as to its being Spirits; she says to herself, "If I could see blood upon the paper," as she had read of such a manifestation, "I would believe." In a few moments after she felt something wet on her hand; she looked and saw fresh blood; she dropped her pencil, and being frightened went into the other room and told her parents. They all saw it. The question was asked me how that blood came there, and the answer was this: "I saw before my mind electric rays passing crosswise through her hand, like rays of light through a sun-glass converging to a focus; and as it passed through, it took upon it small particles of blood, which were deposited at the focal point; or, electrically speaking, where the plate is placed to receive the silver in the battery. It seems that these phenomena are all done on material principles. Animal electricity acts so naturally upon the human system that we are not aware of its influence; so blood or flesh may be taken from us by that process in small quantities and we not be aware of it. I can not say the case is exactly analogous to the galvanic battery, but as near so as the electricities resemble each other, being a little different in their nature. It may be supposed that the conditions of their action may differ as their natures differ, and yet come under the same general rule." Now, sir, the above being given to me in this manner, I would like to see how it would bear criticism by the more advanced in these matters. I do not touch for the truth of this, but it seems to me at present as being one way to explain the phenomena. When I am magnetized I almost always have an answer to these knotty questions, but I do not know how they would bear criticism. I would like to be situated so as to be tested in these matters; we have no scientific men here that take any interest in them. In looking over I see that I have not written or expressed my meaning as well as I might.

GEORGE N. SLATON.

SPIRITUALISM IN PARIS.

MR. EDITOR:

The following extract from a letter, dated Paris, 7th Dec., 1854, may interest your readers. It is from a gentleman of acknowledged scientific reputation, both in Europe and this country. He says:

"What will, however, especially gratify you is the immense progress of 'Spiritualism' among the brilliant intellects of science in France! Thus, De Saulay, the great Orientalist, has publicly written his profession of faith, and declared that he has seen such awful sights that he withdraws forever from inquiry. Friends of mine tell me of a very wide circle of high converts, and promise to initiate me. They wish to communicate with you and the United States on these experiences, exchange books, etc. I undertake (while wholly passive as to my opinion) to gladden your heart with these sympathetic circumstances. Their accounts of the other world are, however, identical with every thing you have told me—only more diabolique and marvelous."

It is not wonderful that Paris should be in communication with diabolical spheres, since Asmodeus has always been worshiped there.

The law of magnetic affinity is as absolute as that of chemical—evidently so, since the first is a law of the soul; the latter of matter. We do not enough remember in our study of the strange laws of Nature, developed in the modern phenomena of so-called "Spiritualism," that all men and women are media, all acted upon by animal instincts or spiritual impressions.

The magnetic impulses that govern the instinctive, involuntary powers of men and animals are as worthy of study as spiritual impressions. There is an antagonism between these, in which is, in my opinion, concealed the origin of the myths in regard to the two powers of the universe, Orzmay and Ahrimahn—God and Devil; the first representing the spiritual world, which acts by means of impressional imaging upon the brain, and occasionally obtains mastery of the muscles by means of cutting off the connection between the spinal ganglia and the perceptive organs; the last, the material magnetic or odic force, by means of which all animal instincts are propelled and guided.

The wild fierceness of the animal is easily developed in the man who allows his instincts full play. It shows itself in the man excited by liquor or other stimulants, or by violent passion. Artists are well aware of the power of these instincts, and a great singer, or actor, or dancer, or the gymnast of the circus, knows full well that he never performs such wonders as when he wholly abandons himself to the mysterious soul that works within him. I believe we must learn to discriminate between these impulses of the soul and spiritual impression.

The subject is intricate, and I throw out these suggestions as indicating a path of inquiry to which I have paid some attention myself, and which I think worthy the attention of scientific Spiritualists, who desire to find a way to the discordant mysteries which now accompany so many of the phenomena.

Respectfully, J. WEST NEVINS.

LETTER FROM JOHN O. WATTLES.

WEST POINT, February, 1855.

DEAR BROTHER:

You will not feel surprised if I express my opinion concerning the TELEGRAPH, nor flattered if I express it favorably.

I think I can say without hesitation that I cordially approve of the manly, patient and liberal manner in which it is conducted, and trust that its editor will be abundantly blessed and triumphantly sustained by his own conscience, his God, and the liberal spirit of the age.

The minor differences of opinion will not separate Spiritualists if we are sufficiently liberal. Let us dwell most upon those things wherein we agree, for sameness is more real than difference.

There are great principles in Nature upon which all can agree, and at the same time have sufficient sea-room for the greatest individuality and most perfect, isolated originality. The universe is big enough for us all—to open and sides out.

The flood-tide of spirituality that now comes rushing down from high heaven will, if it will, swallow up our little matters as the streams are swallowed up by the deluge.

What a sorry world we have had (and have now, but brightening)! How covered with bones! How the blood drips from its sides as it rolls along the pure heavens! Enough butchered on the battle-field to people it twenty times, or populate three systems as large as the solar, to which it belongs! And all for what? Shall we say it? For difference of opinion. It is time we began to cultivate unity instead of difference.

So much has the race been given to war and contention, that when

the Prince of Peace was born, they could not raise a choir on the planet to sing his natal anthem; but a band had to be sent from a neighboring world to sing "Glory to God in the highest, peace on earth, and good will to men." Shall it be so at the advent of the coming man?

It will be so unless the feelings of liberality and more general generosity shall prevail. And the Press has much to do with the matter; and I think I do not over-rate it when I say that its influence is more than the stage, the bar, and the bench—the school, the rostrum, or the pulpit; for it is the freight-train taking in commodities at these several way-stations, and unloading them at every man's door.

And we can not reasonably expect any considerable advance of liberality among its readers until the press itself shall lead the way, or encourage others to do it. Besides the practical illustrations of liberality in the contents of the last TELEGRAPH, was the following from the editor's calms and patient reply to Calvin, I will copy it, and commend it to universal presision—not only the thought, but the fact:

"It is not necessary to receive as Gospel, or as truth, all that appears in the TELEGRAPH. If it were so, the editor could never establish his claim, as he has never even pretended to believe all that is taught by his numerous correspondents."

This seems the true live-and-let-live spirit of liberality that should ever characterize the press, and which alone can qualify it for the work of the age, and make it the promulgator of the thoughts which are to work out the world's redemption. Let me further say that the TELEGRAPH meets with general approval in this section.

The conviction prevails from the East to the West, that the Spiritual world is at hand, in more senses than one, and that we are about to enter upon that enjoyment to which the hopes of all ages have been directed, and upon which the anticipations of the present are all centered; that the distance between the spirit within us and the Spirits around us is daily diminishing; and the earnest inquiry comes up from all sides, How can it be completed? How can this distance be wholly annihilated? How can the "great gulf" be bridged? How are we to prepare ourselves bodies out of which we can talk to our Spirits and into which our Spirit-friends can talk to us?

That this is attainable is granted. That there is a manner how, is also admitted. To show it is the work of the philosopher and the philanthropist. As ever,

For the 900,000,000, JOHN O. WATTLES.

THE SPIRITS DOWN SOUTH.

NEW ORLEANS, February 25th, 1855.

EDITORS OF SPIRITUAL TELEGRAPH:</

Interesting Miscellany.

CHAPIN'S LECTURE IN PEEKSKILL.

We are indebted to a friend for the following able synopsis of a lecture delivered recently before the Peekskill Lyceum by the Rev. E. H. Chapin, upon the subject of Modern Chivalry. As Mr. Chapin is a lecturer proverbially difficult to report, we are under the greater obligations to our friend; and as we know that much anxiety has been expressed to secure his attendance in our village, we are confident that our gratification will be shared by our readers. But to the report:

The subject was one of historic and romantic interest, connected with the history of the world for centuries past. There was something in the mysterious, solemn grandeur of the chivalry of ancient times that called forth the admiration of the man of the present time. The chivalric bravery of the crested knight in defense of his lady love; the chivalric attention of youth paid to honored age; the gay tournament, and ambition and rivalry to excel in all noble and manly exercises, were the heralds of the dawn of a brighter era in the world's history. The incentives that led men to chivalric actions had a civilizing tendency. Although he wished not for feudal times, or Knight Templars, or badges, or coronets, or crests, he wished for that kind of chivalry which benefited humanity—which alleviated human woe. He said the nineteenth century had been too much praised as the age of progress. The world had ever been one scene of progress, and this age had its application to mechanical purposes, its magnetic telegraphs, its ocean steam-ships, its iron bands of railroads encircling the earth. Yet the nineteenth century would be no more emblematic of an age of progress in future centuries than the age of chivalry and feudalism. Progress had been so rapid that it had crushed out the poetry of chivalry. Matter-of-fact and materialism had usurped the place of chivalry, as the Vandal and Goth had inundated Rome and reduced in former ages Roman simplicity to more than Grecian voluptuousness. The poetry of chivalry had in ancient times a tendency to enoble man, to draw out his better and finer feelings, to civilize, to enlighten, and its culminations were the harbinger of a better and holier epoch—one not stained with crimson gore and martyred blood.

The mystic ages of the past call forth the admiration of the man of to-day, an admiration with which she man of future epochs would regard the culminations of the nineteenth century. There had been a chivalry in later days. When Columbus discovered America, chivalry assumed another type, the type of conferring benefits upon mankind. That act of chivalry opened a new world to be trod by the foot of humanity. There had been chivalry in later times that would endure as long as the Rock of Ages. The landing of the Pilgrims at Plymouth; the signing of the Declaration asserting God-given rights to man; the solemn pledging of the signers of their lives, fortunes, and their sacred honor—all these were acts of chivalry which will be remembered and revered through all coming time. It would not deny that chivalry might be placed in embarrassing situations. The knight that vowed for the mending of his helmet must have felt like an unfortunate broker shilling through Wall Street.

Civilization does not deteriorate chivalry. We live in a fast age, we travel forty miles an hour, and then regret we could not be dispatched by telegraph. We make a race-course of the ocean, and instead of regulating the speed of our steamships by the safety of our passengers, we regulate it by the clock, and to gain two hours upon a rival steamer plunge the Arctic's immortal freight to the depths of the ocean.

We may emphatically call this a fast age. We have our fast horses, our fast banks, our fast men, and our fast women whose bonnets find it a difficult matter to keep up with their pretty faces. We have no boys—they step from the cradle to pantaloons and a moustache; and our girls step from their school days to beaucheters and a marriage settlement. Some of our citizens have their crests and coats of arms, while some of our subjects for poor-relief associations have their coats without arms. A type of modern chivalry has spread upon the bosom of a noble river in view of the commerce of a world, and belted its margin with the evidences of wealth, happiness, and civilization.

There was a kind of fanaticism that was chivalric; the man whose life was one calm stream, without the culmination of an epoch upon its surface, was no fanatic. The man who lived without an ideal, or who performed no great action beneficial to his fellow-man was no fanatic. But the man who had an ideal that he could be of service to his country, his fellow-man, or the world, is a fanatic. There is a chivalry in such fanaticism, and he loved to gaze abroad upon his fellow-men and note such instances of chivalry. Such chivalry is worthy of the star of the Legion of Honor.—*Yonkers Herald*.

THE DOUBLE BABY AT LANCASTER.

We stated a few days since that a strange case of malformation had occurred at Lancaster in this State, and promised a full description of the curious production, which we hoped to gain at the hands of some of our medical friends. As they, however, from some cause or other, do not incline to do it, we have put several of them under cross-examination, and intend to embody in our own language what we have learned. Our friend Prof. N. T. Marshall, of the Medical College of Ohio, with perhaps others of the city, has seen the prodigy, which is without doubt, one of the most remarkable freaks of nature known to science or recorded in history. The February number of the *Western Lancet*, published in this city, will contain, as we are informed, a full scientific description of the wonder.

From the lower extremity of the breast-bone—where the junction of the two bodies take place—upward, there are the upper parts of two perfect and well-developed infants—two heads, two pair of arms, two chests, two stomachs, two hearts, two pair of lungs, and two livers. From the same point downward, the blending of the two systems into one becomes more and more intimate, until it seems almost perfect and complete. The intestines and all the lower organs are in common with the common termini, and the legs made up of the right legs of one and the left leg of the other are a pair, standing in the proper position relative to each other and to the organs in their vicinity.

J. G. ATWOOD, HEALING IN MEDIUM,
Treated by Dr. Boester, Oculist from Paris, 834 Fourth Street, near Broadway, New York. Office hours from 2 p.m. to 6 p.m. Dr. Remond does not follow the old and cruel routine of bleeding, leeching, blistering, cupping, dieting, etc. His method of treatment is extremely new, and perfectly safe, excluding in most instances the necessity of surgical operations, which were formerly considered as indispensable. His remedies are inoffensive and harmless, nevertheless, possessed of such efficacy, as to render his success in treating diseases of the eye almost certain.

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